THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"If a word or two will render a man happy, he must be a wretch, indeed, who will not give it."

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DISCOURSE BY PRESIDENT JOSEPH F. SMITH.

DELIVERED IN THE EXCHANGE HALL, BLACKBURN, SEPTEMBER 2, 1906.

(*Continued from page 662.*)

Now, my brethren and sisters, our religion is a practical religion; it is a reality, an absolute reality. There is nothing meaningless in it. Every principle is full of meaning if we could only comprehend it as we should. "Do not fail." My soul, what that means to us. If we do not fail, then what? Then we gain all things in heaven and in earth: knowledge, wisdom, power, dominion, glory, exaltation in the presence of God. We gain our fathers, our mothers, our brothers, our sisters, our kindred and our loved ones; we gain them all. We are bound together in the bonds of the new and everlasting covenant that cannot be broken. If we do not fail we are to become heirs of God and joint heirs with Jesus Christ, so that where He is we may be also, and where He dwells we may dwell; that we may partake of His glory and reign with Him. This is the promise in the Gospel of Jesus Christ if we do not fail. If we fail, then perdition; then comes death, a spiritual death, not a mortal death. That has been disposed of. Jesus has repealed it, so to speak. He has provided an escape from mortal death, and has so provided that every soul that lives and that dies in consequence of the transgression of the first parents shall live again, whether he desires it or not. There is another death which is of very great importance, which is far more serious than is the temporal. It is spiritual death. What is spiritual death? It is banishment from the presence of God into utter darkness, being denied exaltation, power, dominion and association with loved ones; separated from them, sent

out into darkness where the worm dieth not and the fire is not quenched, and where there is weeping and wailing and gnashing of teeth. In reality, where the consciousness of having failed will sting like a worm knawing at the soul forever and forever, and there is no relief. I do not say that there is no redemption for such. All things are not revealed unto man; all of God's judgments are not given unto man. We do not know what the Lord will do in the great future; but so far as we are concerned we will be as helpless as babes. These are the consequences of failure. It is not written, it has not been revealed, it has not been promised that a person who commits the unpardonable sin will ever receive forgiveness for that sin.

What is the unpardonable sin? It is denying the Lord after you have seen the light and after you have accepted the doctrines of the Gospel of Christ and of His atonement for the sins of the world and for your sins. It is turning away and making a failure, a shipwreck of that faith. That is what will bring to you a second death, perdition. That is failure. Well, now, my brethren, you are engaged in the work of God; you are in the harness; you receive to a great extent the Spirit of the Gospel because you are engaged in it exclusively. You are ministers of the everlasting covenant. You pray; you don't forget your prayers, surely. An Elder cannot forget his prayers; he cannot forget the Lord; he will certainly remember Him if he is in the line of his duty. If he places himself in a position where he can accomplish the most good, he cannot forget the Lord morning, noon and night. He prays to the Lord, and humbles himself before Him and acknowledges Him. If you are in this line you are enjoying His Spirit. I ask you, my boys, to carry that spirit with you throughout all the remainder of your lives. If you do not forget to pray God will not forget you, and He will not withdraw Himself from you if you do not withdraw yourselves from Him. Why do men apostatize? Why do they lose the faith? Why do their minds become darkened? Because they wander from the right path; they neglect their duties and forget to pray, and to acknowledge the Lord and He withdraws His Spirit from them and they are left in the dark. Then they are an easy prey for the adversary. Something comes along that leads them into darkness and beclouds their minds and they lose sight of the importance of their calling, and make a failure of life. I have said, and I will repeat it here, that a man or woman who will always pay his or her tithing will never apostatize. It does not make any difference how small or how large it may be; it is a law of the Lord; it is a source of revenue for the Church; it is God's requirement, and He has said that those who will not observe it are not worthy of an inheritance in Zion. No man will ever apostatize so long as he will pay his tithing. It is reasonable. Why? Because as long as he has faith to pay his tithing he has faith in the Church and in the principles of the Gospel, and there is some good in him, and there is some light in him. As long as he will do this the tempter will not overcome him and will not lead him astray. I can say the same with regard to the man who will pray morning, noon and night and humble himself before the Lord, and pray to the Lord in his prosperity just as he would pray to Him in his adversity. That man will never apostatize. It is possible for men to become so sanctimonious that they actually become hypocrites, and continue until they become so very religious

that they think there is nobody so good as they. That is a mistake. I never saw the day in all my life that I did not believe, and I still believe with all my soul, that there are thousands and thousands of men and women in the world who are better than I am, better than I can be. I have never seen the day when I thought that I was better than my brother. When I pray I go to my God and say, "Father, help me. Thou knowest my soul, my heart and my desires. Help me to be faithful, help me to do right, help me to shun evil and to avoid even the appearance of sin. Clothed with mortality as I am, Lord help me."

It is God who is directing this work, and it is my business to seek His mind and will and be susceptible to the inspiration of His Holy Spirit, that should He desire to speak to me concerning my own business or my own responsibility that I will listen to Him, and if He desires to speak to me concerning the affairs of His Church, over which I am called to preside, that I may be susceptible to His Spirit, that I may hear and understand when He speaks. This is the way we should feel—childlike. Believe, have faith, "nothing wavering. For he that wavereth is like a wave of the sea, driven with every wind and tossed. For let not that man think that he shall receive anything of the Lord." When we pray let us pray in faith, asking as a child, expecting to receive. Let us go to the Father always with this feeling in our hearts, "Father, if I ask for that which would not be for my good only give to me that which Thou knowest in Thy wisdom is for my best good." Let us prepare ourselves by humility and obedience, and by purity of life, for any responsibility that may come along, and if the Lord wants us to fill any responsible position He will know right where to put His hand on us. I want to say this of myself, I do not want to say it egotistically, but I will say it of a truth: I never sought a position in the Church in my life, and I have been called upon to fill various positions. I have acted in the capacity of a city councilor; I was a member of the legislature when we were a territory; I have been president of conventions etc.; but I never thought that I was capable of filling these positions. However, I did the best I could. I have been called to positions many a time when I have known there were others, many others, who could have filled them better, because they were more capable, and they knew how to do it better than I did; but I was called. I never sought them, and never desired them, or expected them. I have been a High Councilor, but I never sought the office. I have been an Elder, a High Priest; I have been an Apostle and am now an Apostle, but I never sought one of these positions in my life; they came to me and when they came I did not feel that I was worthy; I did not feel that I could fill them as they should be filled. I did not refuse, for when the Spirit calls we should obey; we should do whatever we can for the fulfillment of the requirements that are made of us and never refuse. But do not aspire to something high or something great. Be content with the knowledge that you are God's sons and daughters and that you are in fellowship with Him and with His people. Let that be sufficient. Be content to know that. When He wants us to fulfill any mission He calls us, and He knows right where to put His hand on us. He never fails. Sometimes men are called to fulfill missions, and they prove unworthy of the calling. Did the Lord make any mistake? No, it was

not God's mistake that they were called and did not meet the requirements. It was their failure; they made the mistake, not the Lord; God makes on mistakes. If they had accepted God's call and had done His will they would have come out all right; they would have been magnified in the presence of God and would have made something of themselves if they had harkened; but they failed because they did not do what they ought. That is the reason they failed. When the Lord wants you, my brethren, He will put His hand upon you. I will tell you, a good record is something mighty fine to have, especially in this mission field here; and when you go home carry the same spirit there that you have here. You know what the temptations are there. Some go home and fall into the fashions of the world, become careless, neglect their meetings, neglect their prayers, neglect their duties, and when they are asked to do anything they hang back, they shirk their duties if they can, and bye and bye the devil will get hold of them if they do not repent. It is only a question of time when the Lord will have to reject them or drag them out of the mud and dirt where they have gone. In order that they may be saved some judgment will befall them, to wake them up and to restore them to their God, if it is possible for them to be restored. I do not want you to let this happen; keep the spirit you have with you in the mission field all your life.

There is much in the Gospel of Jesus Christ that we have received. I cannot tell you all of it; you must study it and know it; but this I want to tell you before I sit down: God made us in His likeness, in the likeness of the Lord and Savior, Jesus Christ. He is the One who is the maker of the heavens and the earth and all things therein. We are made in His image and likeness. What does the world know about this? Nothing. And yet it is right here in the Bible. All the so-called Christian churches profess to believe in the Bible, and it tells us that God made man in His image. It means that we are in God's likeness. Reason teaches it and nothing else, and yet the world does not comprehend it. If we tell it to them they call it blasphemy; but yet we read it here in the Bible.

[TO BE CONTINUED.]

Pathos Between Lines.—John Mitchell, in a description of one of the historic coal strikes of the last century, said:

"There is a story of the privations of these poor people that has a grim pathos in it. Its pathetic rather than its humorous side makes the story worth repeating.

"A child, during the strike, goes to Mrs. Simpkins on Monday morning, and says:

"'Please, ma'am, my mother sent me for the loan of your marrow bones to make soup with.'

"'Tell your mother,' Mrs. Simpkins replies, 'that Mrs. Murphy has them to-day, and Mrs. McDevitt is promised them for to-morrow, but she can have them on Wednesday if she'll return them promptly, bein' as I want to make soup myself on Thursday.'"

A BETTER EVANGELISM.

It is gladly acknowledged that current evangelism is doing much excellent work. Religious interest is aroused by it, and that is always better than stagnation. Even in cases where methods are crude and doctrines false and mischievous, it is well that people's attention is recalled from their material environment to the claims of an unseen world. The wildest fanaticism is better than sensual indifference. And there are many noble souls engaged in evangelistic work, some of whom are effecting results of immeasurable value, even when the world at large hears little of them.

Yet it must also be acknowledged that there is great room for improvement. Results are neither as large, wholesome, nor permanent as might be expected considering the expenditure of money and energy on the part of the Church, and the special endowment of divine power claimed for some of the great evangelistic movements of our age. We need a better evangelism, and it cannot come too quickly.

This better evangelism will be no less fervent and earnest than that which is now current. Whatever doctrinal changes occur, the pollution and misery of sin in the world can never be denied. And the redemption of the world from sin will always afford the most thrilling motive that can appeal to the human mind. Even an absolute agnostic with healthy human instincts could hardly address himself to this task, and not become fired with zeal for its accomplishment. There is visible hell enough in the world to rouse any thoughtful man to a passion for the world's redemption. And he who would offer Christ to the world, knowing for himself both the world's sin and its Savior, must inevitably become enthusiastic in his work.

The better evangelism, having a purpose to help the world escape from its sin rather than evade its penalty, will welcome any method of reaching this result, and any movement, however feeble, in the right direction. It will embrace in its fellowship educational and preventive as well as remedial agencies. It will realise that fresh air, sunshine, clean streets, pure homes, wholesome food and fair raiment are in their way as sacred and spiritual as a revival meeting; that souls are better saved by keeping them out of the mire than by pulling them out after they are in; that a Christian man who has walked in righteousness from childhood is as much a miracle of grace as a converted drunkard, and the forces which have made him such as truly evangelistic as those which rescued the one who had fallen. With too much of the current evangelism the mere process of conversion is regarded as the staple output of Christian work, and the formation of character merely a by-product, chiefly valuable as proof that conversion has occurred, and of little or no value apart from conversion. With the better evangelism character will be the chief product, and conversion, with all other religious experiences, valuable as means to this divine end. It will never be too eager to count its converts and too ready to discount all approaches God-ward that cannot be tabulated. And it will never speak with disrespect of morality as though it were under the suspicion of heaven. Its converts will be taught obedience as well as faith and adoration—to do the things that Christ commands as well calling Him Lord.

As a consequence the converts made by the better evangelism will always be the better for the making. They are frequently, perhaps usually, so now. But far too often they are not better, but actually worse. What pastor has not known people once modest and gentle who became arrogant critics of their brethren under the influence of a censorious evangelist? or once faithful and stable souls who flamed out in abnormal zeal for a space, and then died out in darkness? or others who seemed to be opening gradually to the light as a flower bud in springtime, but blighted under the forcing heat of a revival? As a typical instance, I saw an evangelist labor during a long "after meeting" to compel a man to say "I will" to certain propositions. In desperation the poor fellow at last gave way, and spoke the magic words. The evangelist thereupon clapped his hands in glee, singing, "The Devil's sad, and I am glad; he's lost a soul he thought he had." And the man was duly reported among the converts. But when the meetings were over he was less interested in the Church, and less approachable on religious matters than ever. He was morose and distant to his friends, unkind to his family, and soon moved away at night leaving a circle of creditors to mourn his loss. This is not an extreme case. I copy from a personal letter from a southern school teacher whose scholars, young men and women as well as children, had been participating in a recent revival. "There were over one hundred and eighty converts altogether, I believe. Some of them are all right, but others of them, I am sorry to say, fight and behave worse than ever in school."

One expects an occasional failure in all things human, but where people pass through a process declared to be a work of the Holy Spirit, such as, if real, would be regenerative, and are left without improvement or even made worse, there is something seriously the matter. This something a better evangelism will correct. It will labor to eliminate all unwholesome influences. It will mortify the lust of the eyes for large numerical returns. It will refuse to accept physical sensations as spiritual enduement. It will insist on spirituality as understood by Christ, viz, kindness, truth, probity, piety, which we too often lump off and brand as "mere morality," as being chaff instead of the pure grain which God demands. It will, above all, clear its skirts from the sin of attempting to control the human will by illegitimate means, and flee from hypnotism and its kindred powers as from the mouth of hell. It would as soon think of drugging the bodies of men with opium as deluding their minds by occult arts to compel them to come into the kingdom of heaven. Ruskin uttered a profound truth when he said, "There are two kinds of breath (wind) with which the flock may be filled: God's breath, and man's. The breath of God is health and life and peace to them, as the air of heaven is to the flocks on the hills; but man's breath—the word which he calls spiritual—is disease and contagion to them, as the fog of the fen. They rot inwardly with it; they are puffed up by it, as a dead body by the vapours of its own decomposition."

The better evangelism will be very careful that it does not mislead people even for their supposed good. It would rather tell the truth than save a soul, if such an alternative were possible. And so it will seek the truth from every possible quarter. Its leaders will begin by clearing their own minds of cant, and never use pious phrases merely because they are conventional, nor persuade themselves they are sure of things God has left uncertain. They will

revise their creed if need be, bringing it into conformity with the facts, whatever they are, having faith enough in the God of truth to believe that He will conquer with the use of things exactly as they are, and use no counterfeit things whatsoever. The better evangelism will be as ready to confess its intellectual errors as its other sins. * * * The world has never been won to better things by silent acquiescence in known error. Truth must speak and burst the lie to make room for itself. The apostles were religious revolutionists, toppling over popular falsehoods without mercy, and people grew glad. The great Wesleyan evangelists of the eighteenth century struck hard at the torpid ecclesiasticism and paralyzing Calvinism which had control of the Church. And people who had been living in sullen despair expecting nothing better than a few years of vice, ending in eternal fire, were astonished to learn that the salvation of Christ was possible for them. The new doctrine represented the advanced thought of the age. Its preachers won because they had in trust a truth the world sorely needed, and were radical enough to go without the camp and tell it.

Our better evangelism will imitate these men, not in form, but in spirit; and like them will open the gates of the kingdom to many who can never enter in until it does its work. It is not right that people should be forever kept away from Christ because they cannot experience certain electric thrills, or subscribe to certain arbitrary propositions. It is not right that people should be cut off longer from the election of grace because they dare not blind their eyes to known Biblical and scientific facts. It is not right that millions of people should be left as the prey of cavilling scepticism for lack of a candid explanation of their difficulties. Under existing conditions many are condemned to be without hope as effectually as they were by the Calvinist scheme of reprobation. And just as the Methodist movement scored its triumphs by preaching the Gospel without limitation to all the world, so our better evangelism will win its triumphs by preaching a Gospel which all the world can honestly receive.—Rev. Edwin Hobbs, B.D., in *The Message*.

THE FABRIC OF LIFE.

In the loom of life we weave each day
On the warp of circumstance
The colors grave and the colors gay,
However the threads may chance.

But the web is ours to make or mar,
And the pattern we may choose;
We may make the fabric strong and fair,
And blend as we will the hues.

The glint of gold from our happy days
May shine through the sombre shades,
And love's warm gleams, like the morning rays,
Add beauty that never fades.

When the Master Workman judge at last,
May He find our weaving good,
The texture fine and the colors fast,
And His purpose understood.

Mary Vaughan.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 25, 1906.

EDITORIAL

SURELY THE LORD HAS BLESSED HIS PEOPLE.

Of all people who dwell on the earth, none should feel more thankful—none, indeed, do feel more thankful—for the blessings which the Lord has bestowed upon them than the Latter-day Saints. On the 24th of July, 1847, a little band of pilgrims, numbering in all one hundred and forty-four souls, fleeing from the persecution of their enemies, entered the valley of the Great Salt Lake. Reduced almost to penury, but rich in faith, they pitched their tents, and, kneeling down upon the barren earth, offered up a prayer of thanksgiving to God who had delivered them out of the hands of their oppressors and brought them into that haven of rest. Unlike former-day Israel, who were led into "a land flowing with milk and honey," latter-day Israel found themselves in a land which, by reason of its barrenness and desolation, had come to be known as "part of the Great American Desert." A desert, indeed, it was, with not a tree to shade the poor exiles from the summer's heat nor winter's cold; a land so barren and unfruitful that a reward of one thousand dollars was offered for the first ear of corn that ripened in its soil. But with implicit faith in their inspired leader, who, as soon as his eyes beheld the valley, announced that that was the very spot which the Lord had shown him in vision, as a place held in reserve by Him for His people, the pioneers began to plow and to plant. Notwithstanding that their labors were not at first crowned with success, few, a very few, among them felt to murmur at their lot. Had not their prophet prophesied that they would continue to be persecuted by their enemies; that they would be finally driven to the Rocky Mountains, and that there they would become a great and a mighty people? One part of that prophecy had been fulfilled already—they had been persecuted by their enemies and driven to the Rocky Mountains—the latter part would be fulfilled in the due time of the Lord. "Fear not, little flock," were in substance the words of President Brigham Young, "here we shall build a city, and here shall stand the temple of our God. Yet a little while, and the prophecy of Amos shall be fulfilled: 'Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people Israel,

and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and shall eat the fruit of them. And I will plant them upon their own land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God'" (Amos ix: 13-15.)

The following spring saw nearly seventeen hundred Saints settled in Salt Lake valley. The tender, green blades of nine hundred acres of wheat had just broken through the mold, and the settlers were rejoicing at the prospects of a rich harvest. But in the midst of their rejoicing a terrible visitation came upon them. It was the cricket plague. "Myriads of these destructive pests," writes the historian, "an army of famine and despair, rolled in black legions down the mountain sides and attacked the fields of growing grain. The tender crops fell an easy prey to their fierce voracity. They literally swept everything before them. Starvation with all its terrors seemed staring the poor settlers in the face." But the Lord had not brought His people out to perish in the wilderness. He knew the sacrifices which they had made for His name's sake. He had seen their works and their tribulations, and in that hour of deep distress He turned to them and delivered them out of their affliction. At His divine command an army of white-winged gulls swooped down upon the crickets and began devouring them. The crops were saved; the Lord was praised for His goodness and mercy. Then were fulfilled the words of the Prophet Malachi, "And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts" (Mal. iii: 11, 12.) And as the day follows the night, so did the blessings of the Lord follow each other in quick procession upon the heads of His people. Out of the parched ground springs of water burst forth and the desert began to blossom as the rose. The people of the Lord grew and multiplied until the land became filled with them and they were forced to say, "Give us room that we may dwell." From the east to the west, and from the north to the south they spread, and in them has the Lord glorified His name. Truly they have become a great and a mighty people in the tops of the Rocky Mountains.

Elder Rudger Clawson, speaking at the recent general conference of the Church, called the attention of the Saints to the great blessings which they and their children had received from the hands of the Lord their God. "He pictured in vivid and interesting fashion how the waters had sprung up in the desert, and how the parched earth had become fertile until a veritable 'Garden of the Lord' had come into existence among the people—all in a land that was once a desolate waste, and where Indians, wild beasts and crickets only broke the silence." Surely the Lord has blessed His people. Therefore, let us rejoice in the Lord, and give thanks unto Him for all His benefits. Let us sing with the Psalmist: "O give thanks unto the Lord, for he is good: for his mercy endureth for ever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy; and gathered them out of the lands, from the east, and from the west, from the north, and from the south. They wandered in the wilderness in a solitary way; they found no city to

dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distress. And he led them forth by the right way, that they might go to a city of habitation" (Psalm cvii: 1-7.)

W. A. M.

MR. G. BERNARD SHAW, speaking at Birmingham on the 21st inst., said that "the one lesson which should be taught throughout the British Empire was that men should respect one another's religion." Could they not join hands with religious men and philosophers, and come to some conclusion that educated people could really believe! There was not one single established religion that any intelligent, educated man could believe. Yet they had to couple that with the fact that no nation in the world could do without religion. They would not accept a new religion from him, but if they got the new religion they might be on the verge of one of the greatest revivals of genuine religion, embodied in the greatest reconciliation of philosophy and religion, that the world has ever seen.

WRONG INSPIRATION.

ONE of the first of the churchmen to go out with the Klondyke rush was the Rev. S. Hall Young, D.D., L.L.D., familiarly known among his friends as "Alaska Bill," former college professor and present superintendont of missions of the Yukon Valley.

Among the men who sought the gold-fields Dr. Young found much chance for work, and more need of it; but the material with which to work was scarce. There were no buildings for popular church service, and chance played a big part in his catching the men even long enough at a time to produce results. He took up his station near White Pass, however, determined to see what he could do.

One night a large number of the men with the influence of earlier training still upon them responded to the doctor's call and gathered together in a small shack for church service. A store box was used for the pulpit, and this, like the rest of the room, was lighted by candles stuck in cast-off bottles.

Dr. Young is tall, and the box was low, and when the time came for reading from the Scripture he raised the Bible in one hand, holding high in the other the candle to shed light on the book.

In the middle of the passage he stopped, the light still held aloft, and with great feeling cried out: "Here, gentlemen, is where I get my strength, help and inspiration for life!" Then he halted impressively.

A smile passed over the audience, then a low laugh from one corner of the room, and instead of the silence he expected the good doctor was greeted with a burst of unrestrained laughter from his erstwhile attentive audience. He glanced around. Across the front of the bottle candlestick he held in his upraised hand, in deep, black lettering was printed: "Old Rye, 1870."

AN ELDER'S EXPERIENCE IN KILMARNOCK.

SINCE coming to Kilmarnock we have followed the custom of preaching at the Cross on Sunday evenings. It was on this identical spot that Robert Burns, Scotland's national poet, stood many times conversing with his countrymen while making his pilgrimages to Kilmarnock from Mossgiel. It was here that the first edition of Burns' poems were published; it was this town that furnished so many subjects, incidents and characters that the poet has immortalized in verse. Kilmarnock, therefore, is as much, if not more, associated with the bard's life as is Edinburgh, where another edition was issued under his own personal supervision; or Ayr, near where he first saw the light of day in that auld clay biggin; or Dumfries, where life's brief span closed upon him in his 38th year, and where his mortal remains, as well as those of his bonny Jean, repose in the mausoleum erected to his memory.

On one occasion, while preaching at the Cross, I told my listeners that I was a native of Ayrshire; that I had lived in Utah many years, and was familiar with conditions there, etc. At the close of the meeting a Mr. Brown sought to draw us into a discussion; but as discussions are not permitted on the streets, we made an appointment to meet him at our lodgings. At the appointed hour Mr. Brown appeared, and after the usual salutations, we settled down to discuss some of the principles of the Gospel. Mr. Brown seemed to be very much prejudiced against us; in fact, he made no effort to conceal it, and in the course of the conversation he referred to many newspaper reports concerning the Latter-day Saints. Among them was the account of the deporting of the child Susan Henry. He propounded the wonderful conundrum, "How are you going to get your converts into the United States now?" "The same way that we have always done," I answered. "Well, but you can't," he retorted; "the Government has stopped it, and if you take them in you will have to smuggle them in like stowaways." He then called our attention to an article published some time ago in the *Dundee News*, in which it was reported that Mr. R. P. Houston, M.P., had stated that he had had a conversation with a son of Brigham Young, while the latter was in London, the beginning of last summer. He was over here, so it was stated, with his seven wives, and had a suite of rooms in a well-known Bayswater boarding-house. The report went on to say that when he sallied forth his movements were very interesting. He engaged four hansoms, and drove off in a sort of Indian file, two wives in each of three cabs, and himself and seventh wife in the fourth cab. "It is a sight," Mr. Houston was credited with saying, "to watch the gentleman conducting his wives, as if they were his daughters, over the west end of London."

Now, I happened to be ready for my friend, having previously communicated with Mr. Houston, asking him upon what authority he had made the statements attributed to him, as they were grossly untrue, and calculated to do us harm. Mr. Houston replied immediately, as follows:

43 Park, Lane, London, W.,
May 18th, 1906.

Dear Sir:—

I am desired by Mr. R. P. Houston to acknowledge receipt of your letter of 17th instant, enclosing newspaper cutting, and to inform you that he is in no way re-

sponsible for this. Presumably it refers to a speech made by Mr. Houston, in the House of Commons, on Chinese Labor, and what Mr. Houston said can be seen in Hansard's Report, which in no way justifies the construction which the newspaper puts upon it, or the introduction of his name into the article.

Mr. Houston made no reference whatever to polygamy, but simply remarked that a son of Brigham Young had once told him that they believed in educating people by the eye as well as by the ear, and this was the only reference made to either Mr. Brigham Young or Mormonism.

It is apparent that Mr. Houston can in no way be held responsible for remarks made in newspapers, and he certainly gave no grounds for his name being introduced into the article in question. I return the cutting as requested.

Yours faithfully,

J. H. Cornford, Secretary.

A copy of the correspondence was furnished the paper that printed the article, but no notice whatever was taken of it. Our friend appeared now to be satisfied that all that appears against us in the public prints is not to be relied upon. He, however, switched onto another track, for what purpose I did not then know, but the sequel will soon show. He desired to know when I emigrated to America; if I had lived in Hurlford; if my father had been a shoemaker there, etc. It appears that a scheme was being hatched up by a number of persons to make me out the run-away husband of a Mrs. Murdoch who lives in the village of Hurlford, and who was then on a bed of sickness, from which she was not expected to recover. The poor woman had been led to believe that her husband, who had deserted her a number of years before, and had never communicated with his wife or family from the time he left them, had now returned from Utah, from the Mormons, and was preaching upon the Cross at Kilmarnock. The word had got around amongst relatives and friends, curiosity was aroused, and a delegation, among them my (supposed) daughter, now a married lady, came in one Sunday evening to hear the reported run-away Mormon Elder preach upon the streets and to see if he were not the long lost father and husband. Not the slightest inkling of their intentions came to our ears until afterwards; so I might have been arrested for bigamy, desertion and I don't know what else; for I had shown Mr. Brown the photo of my wife and family in Salt Lake City.

One Sunday afternoon, Mr. Brown called at our lodgings and asked for me. I was at afternoon meeting and he was told where he would find me in the evening. When evening came, he intercepted me on my way to the hall where we hold our meetings. He excused himself for appearing there, but was very anxious to know if I did not belong to Hurlford, if my father was not a shoemaker, and how long it had been since I emigrated, etc. Even then I did not divine his purpose. I told Mr. Brown that I was a native of Muirkirk; that I had lived in Hurlford for four years; that my father was underground manager at Muirkirk, etc. I do not think that he believed me, for he made an appointment with me to go out to Hurlford and see some folks there.

We held our meeting. It was the largest I have seen there. We distributed two hundred tracts and did not have enough. Many were anxious to engage in conversation with us afterwards. According to appointment, I met Mr. Brown and before proceeding to Hurlford, I asked him what was the object of our visit there. "Why, Mr. Murdoch," said he, "to be candid with you, I

will tell you that I was speaking to some of my friends about you, and I told them that your name was Murdoch, that you had lived in Hurlford, and that you were from Utah, and some of them asked me what you were like and I told them as best I could; and in talking with one another, we came to the conclusion that you are probably the man who left Hurlford a number of years ago, forgetting to say goodbye to your dear wife and family," and so on, and that he would like me to go out with him and see the deserted lady and family and satisfy them that I was not the man who had done this cruel thing. I was quite agreeable. Off we started, and in due time we reached our destination.

We arrived at the house at about eight o'clock, and were ushered into the sick chamber where Mrs. Murdoch was lying. I gently shook hands with her and enquired about her health. She answered me in a weak voice, and asked something about Mrs. Cameron. I said, "Who?" She said, "Is this no oor minister?" My friend, Brown, then said, "Just a moment, Mrs. Murdoch; I will make you acquainted with the gentleman as soon as the gas is lit." I was then introduced to Mrs. Murdoch as Mr. Murdoch, about whom she had been told. I was also made acquainted with her daughter and her husband, Mr. Ramsay. All present smiled except Mr. Brown; even Mrs. Murdoch, lying in an enfeebled, emaciated condition, smiled and said, "You're no him." "I told Mr. Brown," she said, "that if you were him you needna be feared to come hame, for I would be glad to see you. There's his picture on the wa' there, and I'm sure you're no like him." I said I was sorry, for here was my "daughter," that I just felt like throwing my arms around her neck and embracing her. She said she was sorry, too, for she expected to meet and greet me as her father. The whole affair was now explained satisfactorily to all who were present. Mr. Brown was frank enough to say that he thought the best way was to bring me out to see them, for if there was any possibility of me being the man, he wanted to be the Sherlock Holmes. Mrs. Murdoch evinced a fine Christian spirit; she was pleased, indeed, to see me and invited me to come again and see her.

I see now how near I was to imprisonment for desertion and bigamy. If my father had only been a shoemaker and had hailed from Hurlford; if I had only been the husband of this lady, and the father of her children; if I had not emigrated to Utah as soon as I did by some ten years, nothing under heaven could have saved me from the felon's cell. Fortunately, I did not desert this good lady and her family; fortunately, Mr. Murdoch, the real husband, never was a Mormon, never went to Utah, never went even to America, but is said to have gone to Australia; fortunately, another grand scheme has failed to show how mean, how despicable and vile the Mormons are. Had it been proven that I was the runaway husband, how the newspapers would have sounded our funeral knell; how the story would have circumscribed the globe. But it was not so, and we can say with Burns:

"The best laid schemes o' mice and men
Gang aft agley."

We engaged in conversation for a short time. I gave them a copy of "My Reasons." I gave Mrs. Murdoch a blessing, and when I returned home I importuned the throne of grace in her behalf.—DAVID L. MURDOCH.

CONFERENCES AT GRIMSBY AND MANCHESTER.

THE Semi-annual Grimsby conference was held October 14th, 1906, in the Assembly Room, Kingston Square, Hull. There were in attendance, President Heber J. Grant of the European mission, Elder William A. Morton, associate editor of the MILLENNIAL STAR, President Urvin Gee, and thirteen traveling Elders of the Grimsby conference.

The conference was opened at 10:30 a.m. by President Urvin Gee welcoming those present. He presented the general and local authorities of the Church, who were unanimously sustained. The clerk read the statistical and labor report for the six months ending September 31st, 1906. Short addresses on the Gospel were delivered by the following Elders, each of whom bore strong testimonies: Adam Glenn and Joseph F. Bingham.

President Grant welcomed all the Saints and visitors present. Said he wanted all the Saints in the British mission to be saved, and that it was not faith alone that would do it; but they had to work out their own salvation and be honest with the Lord.

In the afternoon meeting the following Elders addressed the assembly: Lawrence R. Layton, Benjamin Brown and Ira J. Stoker. Elder William A. Morton related a discussion he once had on baptism with one not of our faith. He told how the Lord had revealed to him that Joseph Smith was His prophet, and that the Gospel is true.

President Grant told those present to put away prejudice and to investigate the Gospel of Jesus Christ. That the Bible taught the truth and the Latter-day Saints taught what was in the Bible.

At the evening session Elders Henry C. Tovey and Enoch Ludlow gave short addresses. A duet was rendered by Brother J. Moncarr and Sister Emma Thompson.

President Grant sang the hymn, "Come go with me." He related his experiences learning to sing, and encouraged those present to persevere in the right. He spoke on the Godhead, and of the persecution of the Saints. All present listened with interest to his excellent discourse.

During the day anthems were sung by the Grimsby conference choir under the leadership of Brothers John E. Thomas and George H. Norman. There was a good attendance of Saints and friends.

Sunday morning a baptism was held at the Turkish Baths, George Street, Hull, when seven souls were added to the Church. President Urvin Gee and Elder Frederick F. Williams officiated.

Monday, October 15th, 1906, at 10:30 a.m., a Priesthood meeting was held in Foresters' Hall. The Elders presented their reports, and President Grant gave much good counsel to the brethren.

LORIN W. PRESTON, Clerk of Conference.

THE semi-annual Manchester conference was held Sunday, October 21st, 1906, in the Rusholme Public Hall, Manchester. There were present President Heber J. Grant of the European mission, Elders Robert Price of the Liverpool office, Donald Priestly of the Birmingham conference, President James W. R. Hurst, and twenty traveling Elders of the Manchester conference

The conference commenced at 10:30 a.m. by President Hurst welcoming all present. He presented the names of the authorities of the Church and the mission, all of whom were unanimously sustained. The statistical report for the past six months was read.

Short addresses were made by Elders James A. D. Challis, William Brown, Thomas H. Humphreys, Ernest Hymas and George R. Swainston.

President Grant occupied the balance of the time, and spoke very interestingly on the "Mormon" people's education, thrift, and honesty, compared with other communities.

At the afternoon session the following Elders addressed the assembly: Walter B. Muir, John W. Stubbs, and Ambrose Hibberd.

President Grant then spoke at some length on the fruits of the Gospel and the power behind Mormonism. He also bore a strong testimony of the mission of Joseph Smith and the truthfulness of the Gospel.

At the evening service President James W. R. Hurst, Elders Charles A. Shaw, Robert Price and George T. Beesley addressed the assembly.

President Grant spoke of the judgment of mankind by the Gospel, the sincerity of the Latter-day Saints and their condition to-day. Related instances of divine retribution meeted out to those who opposed God's work. Bore strong testimony of the truthfulness of the restored Gospel and Joseph Smith's mission. He also spoke of the goodness of the English people toward Latter-day Saint missionaries.

During the afternoon and evening sessions solos were rendered by Miss Edith Keay and Miss Lizzie Gleaves, also a quintette by members of the Church.

The afternoon and evening sessions were largely attended, several strangers being present, who were seemingly interested in the remarks of the speakers. Singing was led by Elder Benjamin R. Birchall.

On Monday, October 22nd, 1906, President Grant met with the Elders in a Priesthood meeting, where the Spirit of the Lord was enjoyed by each one present. Good counsel was given to the Elders. All present expressed themselves as feeling well in the cause of truth, and desirous of spreading the Gospel and keeping the commandments of the Lord.

EDWARD H. CHAMBERS, Clerk of Conference.

The Use of Sarcasm.—For many years one of the States was represented in the Senate by a man who possessed many fine qualities, but who frequently injured the causes he advocated and alienated those who desired to be friendly by his sarcastic manner both in speaking and in writing, The senator had an intimate friend who had written to him to urge the appointment of another friend to a position under the government. To this letter the senator returned a very sarcastic answer, declining at the same time to recommend the appointment. It is said that he never forgot the merited rebuke he received from the friend who had suggested the appointment: "My dear Senator:—I think it would be well for you to reserve your sarcasm for the rapidly increasing number of your enemies instead of offering it to the decreasing number of your friends, of whom I am one." Soon after the senator received this communication he brought about the desired appointment.

FROM THE MISSION FIELD.

Change of Address.—The headquarters of the Liverpool conference has been changed to 24 Fishergate Hill, Preston.

District Meetings in Aberdeen.—Elder George W. Moench, writing from Aberdeen, says: "On Sunday, the 14th inst., the Saints here assembled at the home of Brother William Ballantyne, where a sacrament meeting was held. President Brown gave the Saints valuable instructions. At 2:30 and 6:30 p.m. two specially advertised district meetings were held in the Trades Hall. A large number of strangers honored us with their presence. The evening meeting was exceptionally well attended. We had to engage a larger hall to accommodate the people. President Brown, Elders Finley and Moench occupied the time at both meetings. I believe that I voice the sentiments of all present when I say that we had a spiritual feast. There was a reporter present at both meetings, and an impartial report of the services was published in Aberdeen's leading paper. We feel that the Lord is blessing our efforts, and that much good will result from these meetings."

THE HAPPIER LIFE.

Forget the ache your own heart holds
By easing other's pain;
Forget your hungering for wealth
By seeking others' gain;
And make your life much briefer seem
By brightening the years—
For tears dry quicker in the eyes
That look for others' tears.

Heartache fades quickest from the heart
That feels another's pain.
The greed for wealth dies sooner if
We seek another's gain;
Life's sands run lightly if we fill
With kindness all th years—
And tears dry quicker n the eyes
That look for other's tears.

SELECTED.

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